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not evil to the neighbour," and hence it is the "fulfilment of the Law."⁶ On the positive side, as in Jesus' parable of the Good Samaritan, love manifests itself in generosity and helpfulness to others. The negative form of the commandment teaches men to be just, whereas the positive bids them to be generous.⁷ The difference between justice and generosity is well expressed by Wettstein: "Iustus est, qui reddit quod debet, quodque etiam ab invito per iudicem extorqueri poterat: bonus sive beneficus, qui liberaliter dat, quod non debet."⁸

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"STRAIN OUT A GNAT AND ADORN A CAMEL"

In the late Professor Camden Cobern's useful book entitled *The New Archaeological Discoveries and their Bearing upon the New Testament* a section is devoted to Tatian's Harmony of the Gospels, and on pages 205-207 a list of its remarkable readings is given, according to the Arabic text published by Ciasca. The list is misleading, for many of the supposed examples of variation from the standard text are not such in reality. Hamlyn Hill's English translation, on which Cobern relied, is not always correct, and the Arabic translator himself was sometimes unfortunate in his rendering of an ambiguous Syriac word or phrase.

The singular reading quoted above, however, which is one of those given in the list, is not to be laid to the charge of Professor Cobern or of either translator, but is due to an extraordinary combination of two transcriptional or typographical errors, which so far as I am aware has not been observed by any one. Ciasca's Latin rendering of Matt. 23, 24 (p. 71) has indeed "*camelum ornantes.*" His Arabic text of the passage (p. 153) has the word *yazdarūna*, which means neither 'they adorn' nor anything else which could possibly be used here. It is at once plain that the true reading was *yazradūna*, 'they swallow.' (I see that Rendel Harris, cited in Hill's translation, had noted this, and doubtless other scholars have made the observation.) Ciasca, however, must have read the word correctly, for his '*ornantes*'

⁶ Rom. 13, 10.

⁷ So also Bruce in *The Expositor's Greek Testament*, 7th ed., i, p. 132.

⁸ Wettstein, *op. cit.*, ii, p. 46.

can only be a miswriting, or misprint, of the word *vorantes*, 'swallowing.' This coincidence of two typographical slips, the one in the text and the other in the rendering of the same word, could not easily be paralleled.

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FROM ABRAHAM TO DAVID, FOURTEEN GENERATIONS

In a note on Matt. 1, 17 in the January number of this Review, I remarked that to squeeze the fourteen generations from Abraham to David into a period of four hundred and ninety years it was necessary to ignore the biblical chronology, which demands nearly twice as long. Professor Louis Ginzberg has suggested another possible explanation. In Yebamot 64b, Rabbah (b. Abuha), a Babylonian teacher of the third century, observes that it was in the days of David that the years of a man's life were first reduced to seventy (Psalm 90, 10). This inference from the Psalm might have been drawn at any time; and if it was current in the circle from which the genealogy of Jesus in Matthew comes, the author may not have applied his thirty-five year scheme to the generations before David.

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